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MASSACHUSETTS
MD·CCCC·XVI

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HUGH PETERS,

A Remarkable Character *in the Time of* Oliver Cromwell, *& who was ſuppoſed to be one of the two* Maſked Executioners *of* KING CHARLES *the* FIRST.

GODS DOINGS, AND MANS DUTY,

Opened in a

SERMON

Preached before both Houſes of Parliament, the Lord Maior and Aldermen of the City of LONDON, and the Aſſembly of Divines; at the laſt Thanſgiving Day, *April* 2.

For the recovery of the Weſt, and diſbanding 5000 of the Kings Horſe, *&c.*

1645.

Quadrageſimus hic quintus mirabilis Annus
Ang. Hyb. Sco. requiem det Deus ut pariat.
This fourty-fifth great yeer, of wondrous worth,
Lord grant it may Great *Brittain's* peace bring forth.

By HUGH PETERS Preacher of the Goſpel.

Judg. 3. 31. *So let all thine enemies periſh, O Lord; but let them that love him, be as the Sun when he goeth forth in his might. And the land had reſt fourty yeers.*

LONDON, Printed by *R. Raworth* for *G. Calvert*, at the ſign of the black Spred-Eagle, at the Weſt-end of *Paul.* 1646.

HARVARD COLLEGE LIBRARY
FROM THE LIBRARY
OF F. L. RAY
JUNE 1, 1918

To the Right Honourable

THE

Lords and Commons

ASSEMBLED IN

PARLIAMENT.

I Profeſſe that I never thought my ſelf maſter of my own Trade, and therefore never forward either to caſt ſuch a mite as this into your Publike Treaſury, or to be in Print with the reſt of my brethren: But ſince it was your pleaſure to make choice of me to bring in a Narrative of Gods bounty, as being an eye-witneſſe to many of his glorious works. I have obeyed, in this, and that. I knew not what better to pitch upon then Gods doings, and your

duty. He that will not confeſſe God hath done much, (I fear) means to wave the duty; and whoſo ſhall ſlight this duty, muſt look for that ſad Curſe of Anathema Maranatha : *And therefore I again commend it to you. They that have* much given, *and* much forgiven, *will* love much. *The woman* ſpent all that ſhe had upon Phyſitians, *for the cure of her Bloody Iſſue, and nothing would heal, till ſhe* toucht the hem of his garment, *who was the way contrived in heaven, to bring over Salvation to man : I do believe it hath been thus far your Cure to this Bloody Diſeaſe; and to enjoy a thorow Cure, I beſeech you ſtoop again, and touch the hem again: you cannot honour the Lord more then in loving his Son and believing in him.*

Bear with my rudeneſſe; if I ſay you muſt be very hard put to it in your Counſels, ſhould you not live comfortably upon your experiences, and cheerfully look all changes in the face for time to come? You have a greater ſtock by you, then the greateſt and richeſt Nation in the world could get and lay up for themſelves. The ſame God give you skill to improve it to his advantage, and the good of this poor Kingdom, that begins to breathe again (through his bleſſing

upon

upon your unexampled care and travel.) Me-thinks I see the Ages to come marking your doors and dwellings as the habitations of their Deliverers. I wish that never a soul of you may die at Nebo, *but come to their enjoyments of* Canaans *milk and honey. You seem to have before you two or three great mountains to go over: and though I can contribute little to your encouragement, yet I will beg your wonted patience for a few words.*

First, since you are still buzz'd in the ear with a desperate encrease of Errour, give me leave to offer this Expedient by way of Quære. The wound seems to be in the Understanding, and the Cure must lie there: (Under favour) what if some convenient place or places in the City were set apart two or three times weekly, where godly learned men appointed by your selves, and the Leaders or Heads of those Errours (as they are termed) might have leave to come, and there in a brotherly way take and give satisfaction? for as Conclaves have always been dangerous, so these poor erring men cannot have the benefit to appear with boldnesse; and reasonable souls may sooner certainly be taught with Reason and Scripture, then with

cudgels and blowes. Tyrannus *had a School; and Christ disputed with the Doctors in their Synagogue.*

Wallebius. Religio docenda est, non coercenda. *This I am sure, Conviction should go before Punishment. The Lord will not burn* Sodom,
Gen. 18. 21. *till he see whether the report be true. I pray consider it.*

Secondly, for the present Government, in order to any man or men, if you keep to the premises, the Lord himself will make a blessed conclusion.

Thirdly, for further Hostility; *the Lord hath own'd you and your Army, and made you formidable beyond what we conceive at home; my onely fear hath been diseases in our bowels; which gave me that boldnesse to urge a neer union betwixt your selves and the Citie, which hath since a double knot upon it by your late full and satisfying Declaration, and your ordering the dissenters about Church-matters to bring in their several thoughts backt by the Word, that so you may keep to that Clause in the Covenant which concerns* England. Onely be courageous, *and your work will be issued*
Josh. 1. *so, as your selves and we shall cry,* Grace, grace, *&c.*

For

For any other request unto you, I have but one: I most humbly beseech you, spread that Gospel you own; and to that end, do professe my grief not onely for the miserable, dark, and ignorant parts of the Kingdom; but that divers Orthodox, learned, faithful Ministers of the Gospel, with their precious Flocks, cannot enjoy publike places in the City, but their very gifts and almost their persons, are stifled by being thrust into corners, which keep them under the name of Schismaticks, whose souls have panted under your service in these calamitous times; and their purses constantly opened, themselves hazarded beyond many: a word from you, may enlarge them.

And for my self, I acknowledge here before God, Angels and men, the Characters of your favour; protesting that your work hath been so good and so sweet, that I have found my wages wrapt up in my work, and a great addition by your acceptance. I could even say as he he did:

Si in vita prodesse possim, quidvis imperate; si in morte, vel occidite; quicquid de me statuetis; hoc semper confitebor & profitebor semper, hanc vestra humanitas mihi fecit, injuriam, quod vivam & moriar ingratus.

I bleſſe God heartily for a Parliament, yea, for this Parliament: and the bleſſing of him that was in the buſh, and kept it in the fire, be upon you and yours for ever: And let all that love the God of Heaven, *who is the God of* England, *ſay* AMEN.

My Lords and Gentlemen,

I am

Yours moſt humbly devoted,

Hugh Peters.

To the Honourable, the Lord Maior, the Aldermen, and the Common-Counſel of this famous City of LONDON.

YOu were invited to what enſues by the Honourable Houſes, and you invited them to a portion ſutable to that day; and I take leave to return you thanks for their and your patience towards my ſelf, in hearing what I now preſent; for which I humbly crave favour of them and you for ſome inlargements, being then pent into much narrowneſſe in regard of the time, and the rather, becauſe I ſtrove to ſute your expreſſions of reſpect and love to them, who deſerve ſo much from your ſelves, and the Chriſtian World. How I have been repreſented unto you, and others, by printings or otherwiſe, ſhall not fill up this paper; I muſt reſerve to ſome other way, which ſhortly I ſhall do (God willing;) but in the mean time and ever do profeſſe my conſtant reſpect to and eſteem of this City, from your firſt complyance to the great Counſel of this Kingdom, that I have left remembrances of you in forren parts, and

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(without flattery) do think this City one of the best peeces of ground in the World. I am sorry I caus'd any *unexpected smiles* in my zeal for your further conjunction with the Head and Heart of this Nation; If I commended you as a good portion, he did not well that thought it ridiculous; nor do I think you too good a portion for those I wooed you unto. You know me, and your wisdoms know how to make allowance to my zeal: They have a strong appetite to quarrel, that are offended at expedients presented against future quarrelling. My sighs to God for you are these, That you may still move with faithfulnesse in your own Orbe, That you remember you and yours live in a Parliament, That you are made wealthy for others, not your selves alone, That you would not make Opinions your Interest which are changeable, but Godlinesse and Faithfulnesse, That you would rather punish known sins, shew mercy to the poor, a known duty, maintain Civil peace, look to your City-priviledges rather then lose your selves in doubtful questions. I must remember you that I have heard many of you wish for such a Parliament and such an Army: Own your own desires, and be assured your constant concurrence with our great Counsel, will not onely be your present safety, but strength to posterity. Beleeve it, a now suspected party in the Kingdom, have no further designe then your and the Liberty of the Nation from Bondage; who deserve your love, not your displeasure. The God of all grace be with your spirits, and help you to love him, who hath kept you in the midst of your relations and comforts, whilest so many thousands have

An Epist. to a Sermon.

have fallen on the one hand and the other of you: May your ſouls proſper under the abundance of rich means you enjoy: May your examples for wiſdom, piety, faithfulneſſe, love to the Lord Jeſus and his Saints, provoke the next Generation to glorious things. Theſe are the deſires and hearty breathings of

My Lord and Gentlemen,

Yours in any ſervice
for Chriſt

HU. PETER.

To

To my truely Honourable and Faithful General Sir THOMAS FAIRFAX.

SIR,

ONe of the greateſt comforts I have had in this World next to the grace of God in Chriſt to my poor ſoul, hath been to be a Member of your Army, and a Spectater of his preſence with you and it. What others do, I know not; but it is my duty to return to my work, and to meet you again; which I am bold to do with this ſimple preſent. I know your minde, who muſt not, will not be flatter'd; nor am I skilful in that myſtery: I have ſeen you upon Earth, and doubt not but to meet you triumphing in Heaven. I onely muſt crave leave to ſpeak your own words, That your great experiences of Gods power and mercy have made ſtrong obligation upon you to love him and the Saints, which I have ſeen you do impartially: you have made it your intereſt, and now finde you are not deceived. The God of all your unparalell'd mercy dwell in that thriving ſoul of yours, ſtrengthen you throughout to the compleating of this great Work, yea

Serus in cœlum redeas diuque
Lætus interſis populo Britanno.

For my ſelf (if it be worth your acceptance) I am reſolved to live and die in your and the Kingdom ſervice; and as you have obliged three Kingdoms to you and many thouſands of Saints, ſo none of them more to honour you then

SIR,

Your ever faithful ſervant
in Chriſt, Hugh Peter.

A Sermon preached before the Honorable Houſes of PARLIAMENT, the LORD MAICR and ALDERMEN of the City of *London*, and the ASSEMBLY, for the glorious Succeſſe it pleaſed God to give our ARMY, in diſſolving 5000 of the Kings Horſe, and reducing CORNWAL, and neer all the Weſt.

PSAL. 31. 23.

Love the Lord all ye his Saints: for the Lord preſerveth the faithful, and plenteouſly rewardeth the proud doer.

THe little time left for this Work, muſt be improved to the beſt advantage; and therefore though we muſt be beholden to the Neighbourhood of the words before and after the Text, yet we ſhall forbear to ſpeak any thing at all of the whole Book of Pſalms, and no more then needs of this. It is eaſily agreed that this Pſalm is

1. εὐκτικὸς, 2. εὐχαριστικὸς, and 3. διδασκαλικὸς.

1. His Prayer you have to the twentieth Verſe; and therein,
   1. His deſires for his own ſafety, to the 18.
   2. His requeſt tending to the ruine of his enemies, in the two following Verſes.

2. His Praiſes, in the 21 and 22 Verſes, which are
   1. Either κατὰ θεον, *for all.*
   2. Or καθ' ἑαυτὸν, *for himſelf in ſpecial.*

3. A hortatory Concluſion, in the two laſt Verſes. *O love the Lord all ye his Saints,* &c.

In the Text briefly theſe two things fall under conſideration.

1. The Duty, *Love the Lord*; and that ſet out divers ways: By intenſiveneſſe in the Exclamation, By the Object, and by the univerſality of thoſe engaged, *&c.* But time checks me: theſe, with others, I can hardly name.
2. The Arguments carrying on the Duty.
   1. Becauſe *he preſerveth the faithful.*
   2. Becauſe *he plenteouſly rewardeth the proud doer.*

Thus much onely of the Logick of the Text; ſomething of the Grammar of it, and then ſhortly to the Divinity, and thoſe profitable and ſeaſonable Truths it will afford. Some few words are to be attended in the clearing the ſenſe.

Saints here in the text is or may be read, *Ye that feel mercies.*

Faithful, the word is ſometimes taken for *perſons*, ſometimes *things*; and ſo the Lord is ſaid to preſerve True men, and Truths; Faithful men, and Faithfulneſſes.

He plenteouſly rewardeth the proud doer; or, *the Lord rewardeth plenteouſly: The Lord*, who doth wonderful things. *Plenteouſly* is either in *cumulum*, *abundè*, or in *nepotes*, as ſome would have it; but I would rather *commend*, then go about to *amend* Tranſlations; though I could wiſh ſome of my learned Brethrens quarrelling hours were rather ſpent upon clearing the Originals, and ſo conveying over pure Scripture to poſterity, then in ſcratching others with their ſharpned Pens, and making Cockpits of Pulpits.

I make all haſte to the work of the day; and the Verſe before the Text will be like a going down into a deep Well, where we may diſcover Stars at noon. Mercies are beſt obſerved from depths of Miſery: and ſet them off like Foyles the Diamonds.

I said in my haste, I am cut off from before thine eyes: or, *I said in my hastening*, 1 Sam. 23. *David* was in a running posture.

The Greek translates it *in a trance*, or *extasie*; and truely this is worth our thoughts this very day: we have had our hasty times and trances, when we thought we had been all cut off, who are now left living monuments of rich mercy. Many of us here, were even upon the wing, imbanking our Money, and hastning after it. And if you shall enquire after the rise of this temper or distemper of Spirit, how *David* and other Saints prove so succumbent and shattered: I answer, It hath three springs.

1. From the Lord afflicting, who puts more weight into the Scale then we minde, and often makes a small affliction heavie: yea, they that could go over a mountain, at other times stick at a mole-hill: as *Jacob* will not be comforted about a son; as if he had neither a childe left, nor a God. Gen. 37. 35.

2. From the party afflicted, and that in three cases.

First, from a natural sense of pain, more then of comfort: *Haman* is more pinched with one crosse in *Mordecai*, then pleased with all the contents in Court, though (you know) few favourites fared better for a time: and it is but a short time the best of that generation have; poor Sun-dyals that are never minded in foggie and cloudy days. Esth. 3.

Secondly, from the over-weening some contents, which causeth faintings to us in the losing them. *My son Absalon, O my son, my son*, cries *David*, as if heaven and earth had been wrapt up in his weighty locks. 2 Sam. 19. 4.

Thirdly, through inconsiderateness, and not searching the end of things: so the Church came down wonderfully. Lam. 3. 9.

3. From the pressures and afflictions themselves, and that,

First, from the multitude of them: what one will not, cannot do, many may. This Prophet at one time was the scorn of drunkards, suspected by the godly, abused by his own son, betrayed by his friend. Psal. 38.

Secondly, from the greatness of them, and that especially when they either fall upon an unsound part, when *Job* was remembred of the sin of his youth not quite healed; or upon a

noble part, the ſoul and conſcience: we know the brain, heart, and liver being toucht, will ſoon complain.

Thirdly, from the continuance of them. The Church complains, *I was afflicted from my youth up.* To lie ſo long at *Bethesda*, and to be bowed down eighteen yeers, as the poor woman in the Goſpel was, will put the ſoul upon haſtening, as *Davids*: but all theſe guſts are over-blown, and the Lord ſhines in upon him, as you ſee in the cloſe of the Verſe before the Text; upon which ſmiles of Gods face, he cries out as here you ſee, *O love the Lord all ye his Saints*, &c.

In which words there are many divine Concluſions: but in theſe narrow limits of time, I ſhall confine my ſelf to One main Truth, which I conceive will be the principal Work of this day: and that will take up both Arguments uſed here by the Prophet to enforce the duty: and in the end I ſhall make bold to take up the duty to enforce my deſigne.

And therefore to lay much in a little room, this is that the Spirit of God commends unto you.

Doct. *The faithful have God for their preſerver, whilſt the proud doer by the ſame hand receives wages proportionable to his work.*

Pſal.3.8. A witneſſe or two will caſt the cauſe. *Salvation belongeth to the Lord, and thy bleſſing is upon thy people, Selah.*

Jer.14 8. *O thou hope of Iſrael, the Saviour thereof in the time of trouble.*

Pſal.98.1. *O ſing unto the Lord a new ſong; for he hath done marvellous things: his right hand and his holy arm hath gotten him the victory.*

To which *Iſaiah* addes, *Lord, thou wilt ordain peace for us;*

Iſai.26.12. *for thou alſo haſt wrought all our works in us.*

From *Geneſis* to the *Apocalypſe*, the Scripture gives in a general teſtimony to this Truth: to which we may let in ſome more light, by opening theſe three Caſements.

1, Quere, *When the Lord doth thus appear preſerving the faithful.*

2. *How he doth it.*

3. *Why he doth it.*

To the firſt I anſwer, His preſervation looks out and diſcovers it ſelf ſpecially in five caſes.

1. When he intends to advance his own wiſedom, he then

befools all the counsels of the sons of men; and his Saints shall onely be engaged to him for counsel: and thus the poor man shall save the City, and thus *Paphnutius* shall save the Counsel at *Ephesus* by the counsel of God, whose finger writ *folly* upon that learned Age.

2. When he intends to exalt his own power, he comes in more immediately for the Saints preserving, and proclaims to the world its own feebleness and weakness: and then *Jael* shall do more against *Sisera* then an Army of men.

3. When he glorifies his mercy; he leaves the Saints to extremities, to reach an opportunity, to lift up that attribute: and thus he leads them from *Bacha* to *Sion*, throw a Country of Gyants and barrenness, where their souls even melt through thirst, and brought them to a mountain of sweets.

4. When the Lord doth purpose to awaken those gifts and graces in their cryings, in their beleevings, in their patient waitings upon Jesus Christ, he will come delivering: he will be sought unto by the house of *Israel*, and loves to heare the lispings of his little ones. You have known some Fathers in the Country that leave their Children the other side the Stile, and help them over when they cry; and seeming to leave them sometimes in a throng, and then reach them the hand againe upon their complaints. The Lord loves to see Faith in its adhering and assuring acts. Psal. 107. 6. 19.

5. The Lord appears when deliverance may be sweetest and dearest, and that in an exigent when one glance of his eye may be worth a whole world. *Who remembred us in our low estate, for his mercy endureth for ever*: And thus sickness commends health, poverty wealth, the storme a haven, and a sinfull wretched world commends heaven: Oh how sweet will it be when all tears shalbe wiped away, all Temptations out-wrestled, Devils, and Sin, and World, and Selfe, all conquered, and we shall be with the Lord for ever! Psal. 136. 23.

To the Second, which is, *How the Lord preserves*: I answer, Many wayes; but shall onely fix upon two.

1. In Order to Meanes, 2. To Men.

For the former, his greatest and most eminent preservations are by his own spirit, and therefore the two *Olive Trees* shall

ſupply the Pipes and the Lamps growing on each ſide the Gol-
Zach.4.6. den bowle Naturaly, without any Artifice of mans: and that appears thus;

1. Meanes can do nothing without him; the Streames are drie, unleſſe the ſpring be full: *Even the youths ſhall faint and*
Iſa.40.30,31. *be weary, and the young men ſhall utterly fall: But they that waite upon the Lord ſhall renew their ſtrength, they ſhall mount up with wings as Eagles: they ſhall run, and not be weary; and they ſhall walke and not be faint.*

1. Though meanes gaine ſtrength, yet they can act no further then he quickens them: It was he that withered *Jeroboams* hand, and knockt of *Pharaoh's* wheeles, and laid ſix
Pſal.136.15. hundred Iron Chariots under the Cataracts of his diſpleaſure: *He overthrew Pharaoh and his hoaſt in the Red ſea, for his mercy endureth for ever.*

2. Meanes though quickned, yet they ſucceed not, nor
Iſa 95.6. reach their purpoſed ends without him: The *Madianits* ſhal ſheath their ſwords in their own bowels; their Webbs ſhal not become Garments; neither ſhall they cover themſelves with their works.

2. The Spirit of the Lord can doe what it will without meanes; he creates a ſhaddow; for thou haſt been a ſtrength to
Iſa.25.4. the poor, a ſtrength to the needy in his diſtreſſe, a refuge from the ſtorme, a ſhadow from the heate when the blaſt of the terrible ones is as a ſtorme againſt the wall; and that appears thus;

1. Sometimes againſt al meanes; the waters ſhalbe a wall
Jonah 1.17. to *Iſraell*, and they ſhall paſſe through the great deepe with dry feete, and *Jonah* ſhall be kept from drowning in the ſea by being thrown into the Sea.

2. Sometimes beyond all Meanes: elſe how ſhould one chaſe a thouſand, and a fancy put many thouſands to flight? elſe how ſhould the ſhaking of a few leaves and the blowing of Rams-horns do ſuch terrible executions?

Pſal.48.12.13. 14. 3. It is the Lord that doth al that is done by meanes: walk about *Sion*, and go round about Her: tell the Towers thereof: mark yee well her Bulwarks: conſider her Palaces, that yee may tell it to the generation following: for this God is our

God

God for ever and ever: he will be our guide even unto death. If you say that Money answers all things, yet you must heare the Lord say, the gold is mine, your silver is mine: It is not the drug, nor the bread that doth the work, but the spirit of them both.

And for the second, which is his manner of preserving in order to men, yea, destroying men, his working shews it selfe usually in these four particulars:

1. God oftentimes over-awes and overbears them, that *Laban* shall have little to say to *Jacob* when he overtakes him: *Balaam* had an opportunity & spleen enough against *Israel*, but durst not vent it, intreats *Balacks* Messengers to stay all night, would faine be taking money; but there was no Incantation against *Jacob*, nor divination against *Israel*: for the Lord was with them, & the shout of a King was amongst them. *Esau* shal rather kisse then kill: for *Jacob* was a Prince and had prevailed with God and with man; *&c.* had wrestled through all his fears th at his brother must be his Servant, the Lord puting a bit into his mouth. Numb. 23 23.

2. The Lord often takes away the occasion, that the Sons of *Belial* cannot attempt what they intend. If they in the *Acts*, which swore *Pauls* death, had kept their oaths, they had never kept their lives: but he never came within their reach. *Ahab* sends to all places under Heaven to take *Elias*; but the Lord sends him away before they came. *He that dwelleth in the secret place of the most High, shall abide under the shadow of the Almighty.* Acts 25.12. Kings 1.19. Psal. 91.1.

3. Oftentimes the Lord stops them in their practices. *Jeroboam* will needs be striking the Prophet, The Lord strikes him, who is very sensible of the least touch of his annointed ones, or any harm that befals his Prophets.

4. Lastly, The Lord works by diversion. When *Saul* thought he had made sure of *David*, the *Philistims* brake in upon his Countrey, and probably had spoiled him in the reare. And that I take to be the meaning of the cloud, *Isaiah* 25. 5. *Thou shalt bring down the noise of strangers, as the heat in a drie place, even the heat with the shadow of a cloud; the branch of the terrible ones shall be brought low.* The shadow of a cloud inter- 1 Sam. 23.27.

intervening betwixt the ſcorching Sun & the weary Traveller in a hot Countrey, how doth it refreſh! God finds his enmies work abroad, that his Saints may not be deſtroyed at home: and ſince the whole world and all the Princes of it are but the ſervants of a few Saints, he can put all into ſeveral poſtures for his preſerving ends.

To the third Quere, *Why God thus preſerves the Saints*, I anſwer in theſe three particulars:

Gen.18.32. 1. Becauſe of his righteouſneſſe and holineſſe in the very diſpenſations of his judgements, which occaſioned this large offer to the men of *Sodom*, and cauſed him to deſcend ſo low as ten righteous perſons, yea, though they were but as righteous as *Lot*, who was not without ſtrong corruptions: Who can ſay his hands are clean? Yet ſuch are called righteous and faithful: They are called in my Text, even ſuch as have candor upon their ſpirits; ſuch as take up and own right principles; ſuch as are contented in the main and in the Cauſe they have in hand, to have glaſſe-windows made to their hearts; even ſuch as Heathens named *Homines ſimplices & apertos*: To ſuch he ſends his Angels to ſhew his tender affection, which is better then his protection. To be faithful doth intitle us to preſervation in the deluge of the greateſt judgements, that our work will be onely to look to duty which is ours, and leave events to God which are his.

Gen.19.6. 2. God doth it for the glory of his mercy, and therefore ſends his Angels to draw forth Lingerers; and ſuch is his tenderneſſe, that the righteouſneſſe of one *Lot* binds his hands

Iſai.26.20. that he can do nothing till the faithful be preſerved. *Come my people, enter thou into thy chambers, and ſhut thy door about thee; hide thy ſelf as it were for a little moment until the indignation be overpaſt.* When the birds of prey are abroad, the hen calls her chickens under her wings. When tumults are in the ſtreets, the tender mother gets her children into the upper chambers.

John 6.12. 3. Through his wiſe faithfulneſſe or faithful wiſdom the Lord doth thus by his Saints, and therefore he ſaves every crum: Nothing muſt be loſt; the Lord knows what to do with crums and fragments, and the ſaving of what was left muſt

muſt make the miracle: If there be but a cluſter, the branch muſt not be cut down. The Prophet is elegant; *Thus ſayeth the Lord, As the new wine is found in the cluſter, and one ſayeth deſtroy it not, for a bleſſing is in it; ſo will I do for my ſervants ſake, that I may not deſtroy them all.* I beleeve a few cluſters in the world have preſerved ſuch new wine in them, that this day we taſte the bleſſing. Do not deſtroy the poor cluſter therefore, much leſſe deſtroy it becauſe there's new wine in it, till you ſee whether a bleſſing be with it. Iſa.65.

Not a child of Abraham's *but ſhall be bleſt:* It is an old Charter of a promiſe. And hence it came to paſſe, that he preſerved the very off-ſcourings of the world, to carry forth his Name to the world, and maintain that which men call fooliſhneſſe, to bring wiſdom to them that knew it not. Gen.12.2,3.

And thus far I have made progreſſe in the clearing up the former part of that Truth I am to proſecute, and hope by this time we are all agreed when, and how, and why the Lord preſerved the faithful; and that he plenteouſly rewardeth the proud doers, remains to be made good: Therefore, not to make forfeiture of your patience, I ſhall onely apply my ſelf to theſe two paſſages:

1. *When the Lord rewardeth them.*
2. *How he doth it.*

The former of theſe two Queſtions hath taken up the heads, hearts, and pens of the Chriſtian world for divers yeers; many crying with thoſe in the *Revelation*, *How long, O Lord holy and true, doeſt thou not judge and avenge our blood on them that dwel on the earth?* Some enquiring after the downfall of Antichriſt: ſome looking to the Propheſies that concern *Gog* and *Magog*: ſome caſting their eye upon the drying up of *Euphrates*, and the way to be made for the Kings of the Eaſt: ſome looking after the taking away him that letteth, and moſt men diſputing the ſlaying of the two witneſſes; as much conducing to Gods deſigne in bringing about what is promiſed in the ſecond and ſeventh of *Daniel*, where the Kingdom is promiſed to the Saints of the moſt High; ſuppoſing that to be the fifth Monarchy: In all which I ſhall be ſilent for the preſent, and onely put you in minde of their uſual ſeaſons, where- Rev.6.10.

in wee may expect to see *proud doers* receiving their wages.

1. When the Lord goes his progresse thorow the world; and rides his circuit amongst the sons of men, and puts a crowne upon his Glory: great offendors are then brought forth; and that was *Pharaoh's* case, who withstood all the Miracles that God might be more glorious in his downfall: And thus he contracts many times the eyes of neighbouring Nations to see his vengeance upon some: *And he is said to come out of his place, to punish the inhabitants of the earth for their iniquity.*

Isa.26.21.

2. When ever you see his Sanctuary troden upon, and holinesse slighted, then he rends the heavens and comes down to make his Name knowne to his adversaries; that the Nations may tremble at his presence: and that it was that brought the Lord forth to the ruine of the Jewish Church: *Your soul abhorr'd me, and my soul loathed you.* Hence he destroyed three shepheards in one day, the Sadduces, Scribes, and Pharisees: upon this he breaks his two staves of beauty, and bonds: Oh this undervaluing godlinesse in the power of it!

Isa.63.18.& 64.2.

Zach.11.8.

They were wont to say of *Caius Seius*, he was an honest man, but he was a Christian. Poor Jews, when Christ askt his price, they valued him at thirty peeces of silver, which in our account amounts to eighteen shillings and four pence: and this was that which bought a field of bloud: To slight that mercy which must save, and shut the door of that onely City of refuge that must protect from the pursuers for bloud: to put indignities upon that Christ, and injuries upon that Jesus by whose Name onely salvation is brought into the world. *The Lord hath set his Son upon his holy hill, and will crush those that have scorned him.*

Act.4.12.

Psal.2.

3. When sinful men shall have filled up their iniquities, the Lord empties his full vials upon their heads, that even the Saints must wait upon the sins of the *Amorits* for the fulnesse of them, till they can be delivered: Let us observe the Scripture, setting forth this fulnesse; and it will give us a Scantling of Gods dealing with the *proud doers* in order to time; and that in these particulars:

Gen.15.16.

1. There

1 There is a fulneſſe of magnitude when provocations grow very great. Joel 3. 13.

Clamitat ad Cœlum vox ſanguinis, & Sodomorum.

2. There is a fulneſſe of number and multitude; Blood toucheth blood, and ſins are fruitfull in their generations. Ezek. 7 23.

3. A fulneſſe of meaſure: that Children may fill up the meaſures of their Fathers iniquity. Matth. 23. 23.

4. There is a fulneſſe of ſtrength: when the ſinner growes ſtrong, and hath Cart-ropes to draw on vanity: Behold the Princes of *Iſrael*, every one was in you to their power to ſhed blood; when head, and heart, and hand are ingaged in miſchief; when all intereſts are improved, to that end. Jer. 3. Ezek. 22. 6.

5. There is fulneſſe of Growth: and now they ſinne more and more: therefore they ſhall be as the morning cloud, and as the early dew that paſſeth away: as the chaffe that is driven with a whirle-wind out of the floore, and as the ſmoak out of the chimny. Hoſ. 13. 2. 3. 2 Tim. 3. 13.

6. A fulneſſe of Age, when men grow old in ſinne: Behold, every one that uſeth proverbs, ſhall uſe this proverb againſt thee: ſaying, *As is the Mother, ſo is her Daughter*: and thus ſinners grow gray in their tranſgreſſions: yea ſinne muſt leave them before they leave it. Ezek. 16. 43.

7. There is a fulneſſe of Dexterity: there be ſome that are their crafts-maſters in ſinning, who can ſpin threads of all ſorts: you have your Court ſins, City, Country, Univerſity ſinnes: men take their degrees in this ſin-craft; they have their ſeverall dimenſions, depths, and bredths. Jer. 4 2.

8 A fulneſſe alſo there is of Impudence, when men cannot bluſh; commit folly, and yet wipe their mouths with *Solomons* harlot: thus, often ſin meets you with a brazen-forehead: it takes the wall of Chriſt and Religion, and thruſts holineſſe into the kennel: This is that bold fac't harlot that doth kiſſe and kill at once: and theſe are the men that call great ſins little, and little ones none at all. Jer. 3. 3. Zeph. 3. 5.

9. When ſin comes to a full period; and then the *proud doer* hath done his work, and receives his wages: *O let the wickedneſſe of the wicked come to an end, but ſtabliſt the juſt*: Pſal. 7. 9.

for the righteous God trieth the hearts and reins.

Hoſ. 9. 7. The ſecond Quere is, *How God rewardeth the proud doer:* in which though the Lords proceedings be divers, and many times his paths in the clouds, and his Judgements in the deep, and the uttermoſt farthing ſhall be paid the proud doer at the great day; yet ſo much of his mind he hath left unto us, that even in this life he gives out ſomething to the proud, which he calls *The day of recompence*, which he commonly manifeſts in theſe particulars.

Judg. 1. 7. 1. By way of Retaliation; for *Adoni-bezek* that would be cutting off thumbs, had his thumbs cut off. *Satia te ſanguine quem ſitiſti.* So the poor Jews that cried ſo loud, *Crucifie him, crucifie him*, were ſo many of them crucified, that, if you beleeve *Joſephus*, there was not wood enough to make Croſſes, nor in the uſual place room enough to ſet up the Croſſes when they were made. Snares are made, and pits are digged by the proud for themſelves commonly; to which the Pſal. 57. 6. Scripture throughout gives abundant teſtimony.

2. By ſhameful diſappointments, ſeldome reaping what they ſow, nor eating what they catch in hunting: which is moſt clear in the *Jewiſh* State when Chriſt was amongſt them: *Judas* betrays him to get money, and hardly lived long enough to ſpend it. *Pilate* to pleaſe *Cæſar*, withſtands all counſels againſt it, and gives way to that Murder; by which he ruined both himſelf and *Cæſar*. The Jewiſh Prieſts, to maintain their domination and honour (which they thought the ſon of *Joſeph* and *Mary* ſtole from them) cried loud for his death; which proved a Sepulchre to them and their glory: And the poor people that crucified him (through fear of the *Romans* taking their City) by his death had their gates opened to the *Romans*: yea, *Cæſar* himſelf fearing a great change in his Government by Chriſt living neer him (which to this day ſets all the King-craft in the world to work) met ſuch a change, that ſhortly he had neither Crown nor Scepter to boaſt of, if you read the ſtory of *Titus* and *Veſpaſian*. All which dealings of God with the proud, is moſt elegantly Pſal. 7. 14. 14. ſet forth unto us by the *Pſalmiſt*: *Behold, he travelleth with iniquity, and hath conceived miſchief, and brought forth falſhood.*

He

He made a pit and digged it, and is fallen into the ditch which he made.

Where the Prophet by the dark and hidden works of Nature, ſets forth the Contrivements and Machinations of the proud doers moſt exquiſitely, and that in theſe three paſſages.

Firſt, in the Conception.

Secondly, in the Travel.

Thirdly, in the Birth and Iſſue.

And the firſt will appear in theſe Four particulars.

1. Invention receives and entertains the plot, as the earth doth the ſeed. *Pharaoh* ſays, *Let us deal wiſely.* They cannot ſleep till they have deviſed miſchief. The head is the ſeat and womb of their deſtructive conceptions.

2. It is approved of and affected: he is chronicled for a Worthy, and canonized for a Saint, that proves the Engineer. Rare deſignes, pick and chuſe, not knowing which to attempt firſt.

3. Conſultations ripen their Inventions, and lick the whelp into ſhape, and faſhion it into its ſeverall parts: and thus did *Haman* and *Jezebel*; and all your under-ground-workers have thus managed their deſignes.

4. It muſt come to ſtrength, which is wrought by reſolution: ſo they in the *Acts* took an Oath to kill *Paul*. Act. 25.

So that by Invention, evil purpoſes are received; by Approbation, cheriſhed; by Conſultation, faſhioned; and by Reſolution go their full time, and are ripened for travel. This travel may be diſcovered in theſe four particulars.

1. When their months are up, travel cannot be prevented by Tears nor prayers, petitions nor requeſts, nay, nor by the power of an Army can be prevented: if all the Lords of *England*, and Commons, ſhould again ride down to *York* or elſewhere, and remain upon their bended bare knees a whole day, they ſhould not be able to put by ſome deſignes. *Pilate's* wife did her duty, but could not prevent the miſchief: *Camaliel's* counſel was good, and yet the Apoſtles were brought to the Whipping poſt. *Needs muſt they go whom the devil drives.*

2. Extream throws and pangs muſt be undergon. *Amnon* is ſick of Inceſt, *Ahab* of Coveteouſneſſe; he muſt have a poor

mans vineyard. Little doth a poor ſhrub in a hedge know what ſhakings theſe proud Cedars are ſubject to: the ſilent rivulet feels not what the high-ſwoln Ocean meets with from many churliſh blaſts. Oh the ſad nights and hours theſe *Nero's* draw forth!

3. The beſt ſuccour and ſupply muſt be got: ſend to *Aſſur* and *Egypt*, *Amalek* and *Ammon*, with all that dwell at *Tyre*, to midwife the matter: yea, if all fail,

Acheronta movebunt.

Yea, even to an Iriſh Rebel, rather then miſcarry. *Herod* and *Pilate* ſhall ſhake hands, and help on the fouleſt murder that ever the Sun ſhone upon, or the earth bore.

4. If no delivery, nothing but death muſt be expected; which is a true character of the violence and virulence of cruel men, who break themſelves, yea the very Axle-tree of a whole Kingdom, yea, three Kingdoms, that ſo others may periſh in the fall. *Achitophel* dies in Child-bed, when he could not be delivered of that *David*- and State ruining deſigne. How many Crowns and Kingdoms have been thus hazarded, to foment the will of a diſtempered Prince? And truely there be no ſharper ſtones in the world for men to fall upon, then the Saints, from whom all the States under heaven have had their deaths wounds (as you lately heard well in the Intereſt of *England.*) And thus far the Conception and Travel; and now briefly to the third thing, which is the Birth and Iſſue: all is Falſhood and a Lye.

Parturiunt montes, naſcetur &c.

The whole work is but a Tympany, or a ſwoln Bladder, which being pincht, and the winde vented, is a very mean contemptible thing, and onely fit for a dung-hill. And ſuch are theſe Cobweb-lawn-counſels and Tiffany-deſignes, that every child may ſee thorow; yet called *Arcana Imperii*; the utmoſt of which is but killing a few Saints, and tyrannizing and periſhing. Nay, let us ſay, All they can do, it is but wittingly ſending the faithful to their graves, and unwittingly to their glory. What pitiful poor miſhapen brats have the proudeſt of mens brains brought forth in Scripture? What fearful horrid lyes? *Haman* ſays, Not a Iew ſhall live: the iſſue is, Not a Jew muſt die. *Pharaoh* ſays, Not

Not an Iſraelite ſhall depart: the iſſue is, Not an Iſraelite muſt ſtay: *Daniel* in the Den, and the three Nobles in the Fire, gave the lye to cruelty it ſelf: an ſhe that *ſate in glory, and ſhould never be a widdow*, was made the ſcorn of Nations: *Babylon is fallen, is fallen.*

And now (men, brethren, and fathers) it will be time to apply our ſelves to this dayes work.

(Anglia) de te narrantur hæc.

You Saints, you faithfull ones, you that have and do feele mercies, that wear mercies clothes, lie in mercies bed, eate mercies bread, live in mercies ayr, enjoy mercies Ordinances: of whom and to whom I may ſay as they did of *Dorcas* when they thought her dead, *Theſe are the Garments Dorcas made:* Theſe are the fruits of mercy; theſe be the paths mercy hath ſtrewed with flowers and ſweets; mercies deliverances, protections, preſervations: it is all mercy, mercy, free-mercy. More particularly let us now look back upon what hath been ſpoken as our own, God having made it ſo; and call theſe dayes by their due and juſt names: theſe certainly are the beſt times we ever ſaw, we commonly miſcall them: Thoſe former dayes we doated on were none of the beſt; they were a ſad ſeed-time of our miſery: for moſt true it is, that the ſeeds of the ruines of eſtates and common-wealths are ſowen in the dayes of their greateſt proſperity; and of theſe *Halcion*-times, we might ſay, Act 9.

—— *Longæ pacis patimur mala, ſævior armis*
Luxuria incubuit, victumq; ulciſcitur orbem.

We could never have ſuffered ſo much by a forraign enemy, as by our home-bred luxury and wantonneſſe: Oh call theſe ill times; when a baſe meſſenger from a proud Prelate could ſhut up theſe doors, ſtop the mouthes of the moſt godly Miniſters, that the beſt noble-man here could not enjoy the worſhip of God freely; and hardly his Bible without reproach: I am bold to ſay you have heard more of Chriſt within theſe laſt four yeers, then you have for fourty before; call ſuch dayes good: And more eſpecially to improve what I have ſpoken in the doctrinall part; truely the Lord hath rightly timed his favours, even when he might moſt advance his own wiſedom, power,

power, and mercy; when he might ſtir up his gifts and graces in you: if the enemy ask after our Prayers, Faſts, Tears, yea, our God (as they were wont to do) we have all theſe this day from *Edge-hill*, and before, even to this very hour; yea, all theſe preſervations have been ſo ſeaſonable, that what time we our ſelves would have choſen, hath been Gods time; that we may ſay as *David* in this Pſalm, *Our times have bin in thy hands, O Lord.*

And, I humbly beſeech you, give the Spirit of the Lord its praiſe, who hath done the work. The Lord is willing you ſhould have the mercy, ſo he may have the praiſe. *Potiphar* lets *Joſeph* have the uſe of all he hath, onely keeps his wife to himſelf: *Pharaoh* lets him have the Kingdom, but he will keep the Throne. Gods Spirit hath ſo appeared, as we conclude means can do nothing without him, but he can do all without means; and what means doth, is all done by him: he it is that hath quickned and ſucceeded your counſels and executions; he hath even gone againſt means, and beyond means, for you; he it is who hath ſpirited all your endeavours, in Counſels and Armies, raiſed help for you out of the very duſt. External motive he hath had none from us, who are not the loveliſt people in the world; he hath from himſelf over-awed men, powred contempt upon Princes, taking away the occaſions of many evils; met the proud in their full carrere, and wither'd their arm; often kept them from us by ſtrange diverſions, fill'd the world with tumults, that you might not be a prey to ſtrangers. Oh the riches of his grace! His own righteouſneſſe and holineſſe have thus perſwaded him to do; the glory of his mercy hath been his argument; his wiſedom and faithfulneſſe have been glorious in preſerving crums and cluſters. The very Truths now profeſt, have been rak'd up in contemptible aſhes, and now revealed to the world; and *they that are wiſe, ſhall ſee the loving kindneſſe of the Lord* in all.

Pſal. 107. *ult.*

For the *proud doer* (ſo called, becauſe a contemner of the faithful) you ſee how the Lord hath reſiſted him, and hath taken him (in his month) as the wilde Aſſe in *Job*; you may remember how the *Egyptian* King out-lived many miracles, but muſt periſh in the Red-ſea; whether Red from the ſand thereof,

or

or the blood of many he spilt, I will not dispute. You know how the Lord hath been provoked by the low price set upon his holinesse and his image in his Saints, the peculiar sin of this Nation; for travell where you will, even from hence to the *Garamants* you shal never find but the Zelots in other parts of the world are honored, only in England, *Ludibrium vulgo*; It hath long been a crime to be godly, and he hath been a lost man that trades that way, whilst a company of obsolete and beggerly rudiments and ceremonies have been billeted upon Gods ordinances, and eat out the very heart of them; double service, and no Preaching. Nay you have lived to see Iniquity in the fulnesse of it, Oaths and blasphemies unparallel'd; yea when one of our Troopers reproved one of theirs in *Cornwal* for swearing. was answered by that profane mouth, He would sweare as long as he was on horse back, he should have time enough to repent on foot; nay, they would serve the Devil now, that he might use them kindly when they came to hell: the very Sun might even blush, looking upon such miscreants. Of this fulnesse you have seen the magnitude, multitude, measure, strength, age growth, dexterity, impudence; and the good God grant we may see the period. How the Lord hath paid them in their own coyn, you have many witnesses: They would have war, they have it: the sword must decide the controversie; let God, angels and men give the verdict. and let it be carried down to after-ages, that God plenteously rewardeth the proud doer, or, that a Parliament and faithfull Councel to a State may live in the midst of the fury of an implacable Prince and his eare-wigs. Adde this, that you have been eare and eye-witnesses of the proud mens disappointments after all their labour and travels; their inventions have been many for mischief, which have been cherished by affection, formed by consultations and Junctoes, and made ready for birth by many resolutions, which have held as high as *Brainford*; what inland and foreign conceptions of this kind have we met with? Plot upon Plot, designe upon designe. Speak *London*, hath it not been so?

Let us now remember, the time of travelling could not be prevented; Petition sent after Petition, Declaration after

Declaration; nothing muſt prevaile, but the acceptance of ſuch a remedy as would prove worſe then the diſeaſe: And then before the birth, what throws & pains? Send to *Denmark*, run to *Holland*, fly to *France*, Curſe *Digby*, impriſon *Hamilton*, &c. and then all help called in for midwifery, intreat friends here and there, pawn jewels, break and cloſe with *Iriſh* even in a breath; any thing for help; hazard poſterity, ingage in marriage, & as ſhe did, rore out, *Give me a child or I die!* and that miſcarriage we are this day to praiſe God for, and wonder at. The ſumme totall of all theſe endevours of the proud comes to nothing but vanity and emptineſſe, all theſe concluſions vaniſh into a lie: the Parliament is not deſtroyed, the City ſtands, the Goſpel is preached; we do not yet heare the ſcreeches of defloured damoſels, nor the cries of abuſed matrons, we hear not the ratling of their arms, nor the neighing of their horſes in our ſtreets. Oh, my Lords, you are not at *Oxford*, led up and down as *Sampſon*, to be looked at by children, nor are you crying as poor Beliſarius, *Date obulum Beliſario, date obulum!* Nor you Gentlemen of the other Houſe, crying at a priſon grate to ſome mercifull man for a penny; Nor you, my Lord Major and your Brethren, under a great ranſome for your freedome; Nor You, that your Teachers are forced from you, but you can yet look upon them: And you (my reverend Brethren) who have been part of the divided ſpoile, you feele that mercy that gives them a loud lie.

But to raiſe the ground-work of our praiſes, (Right honorable and beloved) let us a little go back, and ſuppoſe that ſome Meſſenger were come from *Briſtol* when we loſt it, or ſuppoſe you had *Iobs* meſſengers one after another, and every one crying ——

Luxuriat Britano ſanguine pinguis humus.

Suppoſe you were again hearing the ſtory of that ſad March out of that City, with the breach of all Articles (which they are not uſed unto from us) and think your ſelves ſitting (as old *Eli*) in expectation of tidings from the Army, and what befell us in *Cornwal* in 1644. were now brought unto you: Or if not ſo far back, ſay that now you were reading the Letters from

from poor *Leiceſter*, taken, plundered, abuſed beyond preſident: what do you now think of this dayes mercy? Do you beleeve what you enjoy to be reall, or are you in a dream? Remember, I beſeech you, it is not above a yeare ſince, when we had thought to have hung our harps upon willow trees in ſome ſtrange countries under ſome ſtrange Princes, and there might have been called unto for our Engliſh ſongs; Alas, how would they have been mingled with teares, ſighs, and grones! They ſay, he that in a dark night came over a high bridge only upon a ſlight board lying croſſe, comming the next day to look upon his deliverance, could not beare the weight of the mercy, but died away in the contemplation. The good God give us skill to manage what we do enjoy, leaſt our preſervation be but a reſervation of us to greater calamity. *Recheſter Bridge.*

But becauſe Generals may either deceive, or at leaſt not reach Individuals: I ſhall take leave to preſent unto you a Liſt of ſome ſpeciall prints of providence, which like floodgates opened, may turn every wheele about to the duty of the day: I ſhall but name ſome, your own collection may ſwell theſe to a mountain of praiſes.

A Liſt of ſpeciall Providences ſince the breaking out of theſe Diſtempers; which may provoke others to make up the Catalogue.

1 THat this Nation proved ſo faithfull to our Brethren of *Scotland*, in the time of their firſt trouble from the Prelates; yea, that the profaneſt preſt ſouldiers had no heart to that ſervice: And to this I might adde, their diſcreet and honorable comming in and going out: the ſame good Spirit of God direct them ſtill.

2 That a Parliament was procured: which makes me remember the faithfulneſſe of, and the hazards run by our noble Lords, Commons, Citizens, and Miniſters.

3 That, even to wonder, Juſtice was done upon that great man, and carried through ſo many difficulties.

4 That the Biſhops thruſt themſelves out by their own Proteſtation or Remonſtrance.

5 That the ſix Members of Parliament were preſerved.

6 That this City ſtood in that firmneſſe, with ſo much freeneſſe, that the Apprentices and their gallantry will be renowned to after ages.

7 That the Sea men, who have long been terrible to forreign nations ſhould cloſe as they did, And that the Ships Royall were ſeized in that nick of time, for which the State owes much to that Noble man which did it: to which I adde, the Sea-mens cordiall appearing above the Bridge.

Earl of *Eſſex*, &c. 8 That the Nobles undertook the leading of your Armies, and to look the firſt dangers in the face; The good Lord requite it to them fully.

9 Mony and Plate, the ſinews of your work, offered to admiration, as if every one had been perſwaded of the time when to part with ſuperfluities

10. The ſtanding out of *Hull*, which compared with ſome other paſſages, might make ſome think we are delivered againſt our wills.

11 The diſcovery of men, and their ſpirits, together with the departure of ſome from us.

12 That in all Battels from *Keinton* to this houre all ſorts amongſt us have and muſt confeſſe, they never ſaw more of God and leſſe of man, as if he reſolved to own your cauſe.

13 The maintaining and relieving *Glocester*, and when there was little ſhew of an army, yet marched in ſix dayes time, when the other party could hardly expect them in ſix moneths; and then it was when our hearts even melted away.

14 *Chereton* cannot, may not be forgotten, it was a moſt ſeaſonable mercy, if you remember all circumſtances about it.

15 The enemy bewildred and divided in their councels, falling ſhort of their hopes, eſpecially when they might have come to *London*, they went to *Glocester*, when they might have gone into the aſſociated Counties, they will fight at *Marſton*, *Naſeby*, and others the like.

16 The buſineſſe of that great Northerne battell, full of providences, and rich ones.

17 Their diſappointments by Intelligence, or rather the want of it, many.

18 The new Modelling of the Army, and the filling up vacant places in the houſe of Commons, two deſperate deſignes, drawing eyes round about us upon this Nation even to amazement; by which work I would wiſh no chiefe Commander ſhould think himſelf ſlighted or aſperſt, but eye that change as the Product of unhappy mixtures of ſome inferiour Officers; they that know the Low-Country warre, may know how tender they are in mixing Nations, and how Brigades are diſtinguiſhed: Civill warre is never ſoone ended by Souldiers of Fortune, and I muſt here profeſſe without flattery, I know none of your Commanders in chiefe, but have had their proper Excellencies.

19 *Lyme* and *Plymouth* deſerve a ſtory by themſelves, who ſo looks upon their works, and remembers the power beſieging them, muſt ſay, *Digitus Dei & hic, & hic*, it were pity the inſtruments preſerving them ſhould be forgotten.

20 The many things that rendred your laſt Army ſo contemptible: the evill ſpirits about this town ſcorned them, as poor, skilleſſe, helpleſſe, beardleſſe youths, their friends trembled and feared to think what God would do by them, hardly three ſtrangers in place in the whole army, home-bred, new-bred ſouldiers; like the choiſe of *David* from his ſheepe, in compariſon of *Eliab*, *Abinadab* and *Shammah*.

21 Poor, burnt, afflicted *Taunton*, twice or thrice relieved, and that the firſt work of the yeare.

22 The Kings Letters from *Goring* taken by the great care of our honeſt and vigilant Scout *Watſon*, the night before *Naſeby* battell, whereby the King was wholly diſſwaded from fighting us then.

23 Lieu. Gen. *Cromwell*, and Col. *Roſſiter*, comming in ſo ſeaſonably to that battell: I ſay ſeaſonably.

24 Providence gave us the Kings Cabinet, and thereby opened many eyes that before were covered.

25 Since which this Army was never foyled, hardly a Guard beate up all this yeare: no inchantment againſt *Jacob* &c.

26 The counſell of God leading the Army to *Briſtoll*, when it was expected by moſt we ſhould have gone to the Weſt and the weſtern lyne ſo well kept in that juncture, it was glorious

27 That

27 That all the laſt ſummer, when *Briſtol* had neer 200 a week died when we entred, all the country about infected with the plague, our principall Officers, even the Lieu. Gen. himſelf and others lying within the hearing of their grones, yet upon beſt inquiſition, we can hear but of two of the whole Army infected all the yeere.

28 And mercy it is, that in the Army there hath been no breach, that (through Grace) Religion growes there, and growes apace: yea, this is your ſafety, that what is deſired in the Parliament by the moſt faithfull, is there conſulted and acted, as God gives opportunity.

29 The Lord hath made this Army often more then Conquerours: the Roman conquerours rode boaſting in their triumphant chariots; here no boaſters.

30 God hath often extorted confeſſions from the Enemy, that ſome have been forced with *Julian* to cry out, *Viciſti Galilee.*

31 Providence carried our Army the other ſide *Exeter*, even by the ſickneſſe in it, and barrenneſſe of our quarters, and the Enemies advance toward us: where how the Lord helpt at *Dartmouth*, ſtormed without loſſe, and in other places, is freſh in memory.

32 Their debauchery in all places made way for our welcome, that if the cauſe ſhould be judged by their inſtruments, a very ſtranger muſt paſſe a ſad verdict upon it.

33 Such horror poſſeſt them every where in purſuit of them at great diſtances, that the Lord ſeemed to ſend a hornet before us, and, *Magormiſſabib*, they were a terror to themſelves; and this is remarkable, that after they had felt our Horſe or Foot, they had no liſt to cloſe with us again, though they took much time to recruit their ſpirits.

34 The work of a Summer hath been done this Winter: where I learned this leſſon, That faithfull honeſt *Engliſh* Chriſtians, aſſiſted from Heaven, can do, and ſuffer more then the moſt gallant heathen *Roman*: What mountains of Snow and Ice have been marcht over this winter; what Rains and Winds have been gone through, even to ſilence the Poſting *Hanibals*, or Cunctating *Fabii*?

35 All

35 All the Enemies actions and counsels have turned to our advantage, and we have been gainers by our losses generally: As in the losse of *Bristol*, we found the way to take it by the losse, at first view we saw it was not tenable with so little force, which easily acquits that wise and valiant Gentleman that surrendred it. Yea, their idol Princes God hath made usefull to us many wayes, by sleeping when they should fight, and fighting when it had been better they had slept.

36 That in all the harrased and plundered countries God hath fed your Army, and at *Dartmouth* fish brought in to us from the sea to miracle, the Country acknowledging that generally we have been welcome where we came, many with teares have parted with us at their doors.

37 The influence the Iustice of the Army hath had upon all sorts, most observable: For instance, when the Lieut. General had taken *Langford* house, and promised safe convoy to the Enemy to *Oxford*, sixe of our troopers brake the articles, and in the convoy took four or five pound from some of them, for which one was presently to be shot, and the lot fell upon the first attempter, who was put to death, and I hope is in heaven, being godly, as far as could be discerned; the other five were sent to the Governour of *Oxford*, to put to what death he pleased, who entertained them nobly, sent them back, and desired their lives, and profest in his letter (which I read) it was the highest peece of gallantry he had met with, &c. This very act, with the many civilities of the Army, hath been very conquering. Iustice exalteth a nation, *Et Cæsar in hoste probat.* Call to any County, and ask what wrong your Army hath done them? have you any scrols of complaints come up against them?

38 And (which is much to be remembred this day) all *Cornwall*, upon the matter, is yours without blood, and 5000 horse with their riders disbanded; and as if this were not enough, *Ashley* raising a new force is crushed in the egge.

39 And this is worth noting; that the inhumanity our former Army met with in *Cornwal*, was requited by the *Turk* fetching away many from *Foy*, neer two hundred, and divers taken away by sickness at *Lestithiel*, that had abused our poor Souldiers.

40 Nor

40 Nor is it a little, that all the Nations round about us ſhould be engaged in war; and whileſt they hoped this Civil combuſtion might ſo weaken us, that it would not have been hard for them to fall upon the ſtronger party, the Lord hath made us warlike, awaked us throughly out of our effeminacie, and we are become formidable to our neighbours: Eſpecially remember *Denmark*.

41 Hereunto I adde, what was not thought on in the appointment of this Day, being the ſecond of *April*: The ſecond of *April* laſt yeer, this Army advanced, and was the firſt day of entertainment. They ſay, it is *April*, *ab aperiendo*, from opening the Earth: the Lord then opened a way to your deliverance; the ſame hand open your heatts now to praiſes and thankfulneſſe.

42 Hereunto I might adde the Cities ſweet compliance with the Parliament; yea, what oyle the footſteps of God have dropt within the wals of the Parliament houſes; what providences and bleſſed hints in your Militia, and Common-Councel, what in your Aſſembly, is better known to your ſelves then me: and what in the North and other parts, I might even tyre you with the repetitions of what you have felt and taſted from the hand of mercy. You have done like your ſelves, to conſtitute Chronologers; and your need have good teſtimonies, for Ages to come will look upon many paſſages as incredible, and I believe the yeare 45 will ſtand paralel with 88.

In a word, You have the Army you wiſhed for, and the Succeſſes you deſired: Oh the bleſſed change we ſee, that can travell now from *Edenburgh*, to the lands end in *Cornwal*, who not long ſince were blockt up at our doors! To ſee the highwayes occupied again; to heare the Carter whiſtling to his toiling team; to ſee the weekly Carrier attend his conſtant mart; to ſee the hils rejoycing, the vallies laughing! Nay, me thinks I ſee *Germany* lifting up her lumpiſh ſhoulder, and the thin-cheekt *Palatinate* looking out a priſoner of hope; *Ireland* breathing again, that not only lay bed-rid, but the pulſe beating deathward: the over-awed *French* Peaſant ſtudying his long loſt liberty, the *Netherlanders* looking back upon their neigh-

neighbouring *England*, who cemented their wals with their blood, and bought their freedome with many, many thouſands of good old *Elizabeth* ſhillings: Indeed, me thinks, all Proteſtant *Europe* ſeems to get new colour in her cheeks. Dumb Rhetorick is beſt; I could even ſtand ſilent, and give you time to wonder. And this God is your God, and I truſt will be your guide for ever. I could name Men, but cannot read one word that way in my Commiſſion from the Army, who like the covered ſtals in your chief ſtreet of this city, are willing to beare the rich Plate, but themſelves muſt be vailed: elſe I could tell you of Men, yea ſuch, as if you had a Blank ſent from Heaven, and leave given to have written what names you would have had of men for your work, you could not have amended your choiſe, (*rebus ſic ſtantibus*) Heraldry did not miſcarry, that hath this word for your *Chief*, in his Coat of Honour:

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Say, Doe.

Sir *Tho. Fairfax* his Motto.

I might adde your *Cromwel*, with many others, and know not how to forget our dear *Pickering*, who had as much worth in him, as ſuch a parcel of clay could well contain, and never left his work till he was called to his account: But I forbear Men; *The LORD hath preſerved the faithfull, and plenteouſly rewarded the proud doer.*

And now it will be ſeaſonable to improve what we have ſaid: Theſe things are your Honour, let not your Duty ſeem a burden: *O love the Lord, ye his Saints*, and ye that feel mercy.

And ſo I paſſe in the laſt place to the firſt words of my text, which will be the reverſe, or the other ſide of our preſent buſineſſe: As if the Lord ſhould ſay, Thus and thus have done for you, You have ſeen the glance of my eye, you have ſeen the ſmiles of my face, what could you deſire more that I have not done for you? You did but knock, and it was opened; you ſought, and found, askt, and had: Go every ſtage of your latter pilgrimage, and tell me if you may not ſet up a pillar and write upon it, *Thus far God hath helped us.* Are not the faith-

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full preſerved, and the proud doer rewarded? have any of you loſt your labour, in truſting me and my providence? have you not the fulfilling of many prophecies, and might you not draw forth more, had you more faith? Is there any Nobleman here, but hath been honorable by me, or can he repent of his owning my truth? hath his faithfulneſſe proved a burden to him? Speak Parliament, City, Miniſtery, have I not done well by You?

And me thinks I heare you ecchoing again; Lord, what would'ſt thou have from thy ſervants? And I hope you ſtand as Samuel, *Lord ſpeake, thy ſervant heares!* or as Saul, after Paul, *Lord, what wouldeſt thou I ſhould do?* Yea, as he ſaid, *Da quod jubes, & jube quid vis.* David lets you know Gods minde,——

O love the Lord ye his Saints!

And truly it is one of the hardeſt skils in the world, to uſe mercy well: I remember the old ſpirit of the *Jewes*, I wiſh we had never felt it; In ſad houres they would ever be making great promiſes, and in proſperity they would ſoon make new gods. Beloved, I beſeech you conſider this ſhort duty, *Love the Lord.* I will but uſe a few arguments, and then open your duty in the duty, and end all.

Joh. 3 16. 1. I pray conſider (good Chriſtians) how the Lord hath loved you; you could never hate him ſo much, as he hath loved you; He loved you enemies, traitours, He loved you unkind to him, and cruell to your own ſoules; nay ſo, as he is willing to take the Devils leavings, when ſin and ſatan had taken the uſe of your beſt ſtrength and time, yet he loves, wooes and waits: yea when you have been proud and ſcornfull, when he had beſieged and beleaguered you with love, and were loth to hang out the white flag, he offers propoſitions ſtill:

O love the Lord.

Pſal. 48. ult. 2. See if any God be like unto him of all the gods, and can do ſuch wonders as he hath done: You remember what *Saul* ſaid to *Davids* men in his caſe; *If the ſon of Jeſſe can give you orchards and vineyards, as I can do, then follow him.* If all the gods of the world can do for you what he hath done, can pardon ſinne by giving his Son, can heale your ſoules, and ſave

them

them after all, Follow them. *Joſhuah* ſtruck home in that laſt ſpeech of his, *I have delivered the Ammonites, Hittites, &c. into your hand; I have ſent a hornet before you, which drave them out before you, even the two Kings of the Ammonites, &c. I have given you a land for which you did not labour, &c. Now therefore feare the Lord and ſerve him in ſincerity and truth, and put away the gods your fathers ſerved on the other ſide the flood, and ſerve ye the Lord. And if it ſeem evill to ſerve the Lord, then chuſe whether you will ſerve the gods on the other ſide the flood, or the gods of the Ammonites: but as for me and my houſe I will ſerve the Lord.* Apply it to your ſelves, and give me leave again to ſay, therefore Joſh. 25. 12, 13, 14, 15.

O love the Lord, ye that feele mercy.

3. You may be aſſured, without love, neither what you are, nor what you do ſhall pleaſe him, nay this whole dayes work will prove but a mockage, Love will carry all home to heaven and gain acceptance. Heare what Chriſt ſayes: *Thou haſt raviſhed me (my ſiſter, my ſpouſe) with one of thy eyes*, and that was the eye of love. I have many times thought of that of the Apoſtle, giving ſo much to love, even putting all upon love: *Yea, though I gave my body to be burnt, and had not love, &c.* yea preferring it (in ſome caſes) to faith; truly it is worth your noting: the ſumme of all, is, Nothing will paſſe without Love, it is even your ticket to paſſe into Heaven by. They cry, *We preacht in thy name:* But where's your Paſſe, did you do it in love to me? *We caſt out devils:* but was it in love, &c. Ah, (my beloved and honoured in the Lord) we have prayed, wept, faſted, feaſted, fought, counſelled, &c. but were all theſe in love to the Lord Ieſus? I am bold to ſay to my learned brethren, that they ſhall find it the diſtinguiſhing character in their ſoule-trade. I have ſeen this yeere ſome of the Enemy before a Councel of war, and ſome of our own Officers, upon ſome offence: I have known both pardoned, but here lies the difference; the enemy pardoned is gone, his pardon was all he lookt for; but the other mourning, What will this pardon do me good, if I ſhould leave this Army, from which I know not how to live cheerfully. It matters not for my lands (ſayes Cant. 4 9. 1 Cor. 13.

poor *Mephiboſheth*) but I ſhall live in *Davids* preſence and ſee his face. Love makes way to the boſome of Chriſt incontinently, and layes the ſoule in a bed of roſes. It is in all the world like *Benjamin* to *Ioſeph*, If you bring *Benjamin*; come and welcome, I elſe look upon you but as Spies. If this day all your graces were met to make a glorious flame that might reach heaven; you ſhall find Love muſt do two things, it muſt put beauty upon all, and perfume all. Therefore,

O love the Lord, ye his Saints.

4. Let this prevaile; that mountains of gold and ſilver are not deſired, nor fat bullocks and rams, but only an affection, *Love the Lord.* If he had deſired ſome greater thing of you, (as *Naamans* ſervants ſaid) would you not have done it? Indeed you cannot beſtow it better, nor is there any object you call good can ſo juſtly claim it, beſtow this where you will elſe, you ſhall find the object mortall, ſhort-breathed, and ſhort-lived; alas, what waking dreames are honour, beauty, friends,&c? Nay, you ſhall find it non-ſatisfactory, all the excellencies under the ſun leave the ſoule to complaints of vanity and vexing; and laſtly, you ſhall find it but partially, not uIſay 55.2. niverſally good. VVhy will you lay out your money for that which is no bread? all theſe things will but prove gravel underPſal.18.1. your teeth. VVhen *David* had reckoned mercies not a few, he ſayes upon the totall, *I will love thee dearly, O Lord my ſtrength.* I beſeech you, bethink your ſelves this day, what leſſe can you do, then kiſſe the hand that hath preſerved you? Love climbes after more union with the object: would you not be neerer to him, who hath made ſuch approaches and addreſſes to you, that who ſo beholds not with wonder and joy, is either ſtupid, or envious. Therefore,

O love the Lord, ye his Saints.

5. Love is an obliging affection, and drawes forth much of God continually to the creature: when the Lord by his ſervant *Moſes* charged that people to love the Lord their God with all their heart and all their might, he will fill up the reſt with heaps of promiſes what he would do for them, enemies

mies of all ſorts ſhould be ſubdued, mercies of all kinds ſhould be brought in, deliverances, preſervations, protections, illuminations, and what not? *Hoſea* ſeems to delight to particularize the joincture Gods people ſhall have in this caſe. *And it ſhall come to paſſe that I will heare ſaith the Lord; I will hear the heavens, and they ſhall heare the earth, and the earth ſhall heare the corn, and the Wine, and the oyle, and they ſhall heare Jezreel, and I will ſow her unto me on the earth, and I will have mercy on them that had not obtained mercy, and I will ſay unto them which were not my people, Thou art my people, and they ſhall ſay, Thou art my God.* And if that be too little, *I will be as the dew unto Iſrael, he ſhall grow as the lilly, and caſt forth his roote as Lebanon, his branches ſhall ſpread and his beauty ſhall be as the olive tree, and his ſmell as Lebanon, they that dwell under his ſhadow ſhall return, &c.* Hoſ. 2. 21, 22, 23.

Nothing can greaten a Nation as this, nothing can maintain what you have gotten but this, and you will find, *Non minor eſt virtus quam quærere, parta tueri.* Therefore,

O love the Lord, ye that feel mercy.

6. You ſhall find that this is a ſtrong and powerfull, I was about to ſay omnipotent affection. much water cannot quench love, it is ſtrong as the grave. If *Paul* would give an account of ſome undertakings, he will tell you love carries conſtraint with it, it leſſens difficulties, anſwers hard queſtions, removes impediments, overpowers fears, cares, doubts, dangers, makes waſh-way of all. Upon this the Apoſtle throwes the gantlet to famine, want, perſecution, principalities, powers, above, beneath; nay it will wait and ſerve in heats and colds, as *Iacob* for *Rachel.* I muſt profeſſe (Excellent Senators) I know not how you will continue your wearying, toyling, inceſſant travels, but by this cordiall; it is this only can oyle your wheels, and cheer your hearts, pay you your wages after all expences of time, eſtates, ſpirits. If a ſtranger ſhould look upon your travels, the bread of carefulneſſe you eat, your early riſings, long ſittings, late goings to bed; can you give account of any thing, but, that you love. Truly I know nothing ſo heavy but love can lift, nothing ſo high but it can reach, nothing ſo deep but it can fathom. Love to this Cauſe, I would rather

ſay

ſay to this God, hath quieted your Army often, drawn out the deereſt blood of many, emptied the purſes of the rich, drawn forth the teares of the poor, and their ſighs to heaven, when they could do no more. Union with God, the end of this love, is the iſſue of all our labours. Therefore,

O love the Lord, ye that feele mercy.

But you may ask wherein it conſiſts, or how would I deſire this affection ſhould be manifeſted? I anſwer,

1. There is a love in imitation; and indeed, thoſe we love moſt, we make our copies to write after. Then be pleaſed to mind the text again, *He preſerveth the faithfull, and plenteouſly rewardeth the proud doer:* there is your pattern, imitation cals upon you to preſerve the faithfull, and to reward the proud doer. And theſe two look like the main intereſts of this State: the former, a reverend brother, under that name, hath commended unto you worthily, I am bold to adde the latter to it, For if you heare Polititians abroad what they ſay, even *Roan* to *Richlieu*, they tell us of this double intereſt, (which ſome think expired with Q. *Elizabeth*) viz. that We ſhould have continued the patrons of the Proteſtant cauſe, as the King of *Spain* of the Catholique, and ſo have preſerved the Faithfull, which *Germany* and *Rochell* would have thanked us for: And ſecondly, We ſhould have rewarded the Proud, i. e. kept our war at a diſtance even where ſhe left us ingaged, and by this time (it may be) we might have dryed up *Euphrates*, I mean, poſſeſt the whole Weſt Indies, which with little time and help from theſe parts, may be accompliſhed: The words that follow in that Treatiſe are, that *England* is a great Animall, and cannot be deſtroyed but by it ſelf, which injury wee are ſtill as likely to put upon our ſelves, as any people in the world. One Chapter in *Amos* hath bred me ſome ſad thoughts of heart, where he tels you of two Viſions, the one of Graſhoppers, that devoured every green thing, which made the Prophet cry out *By whom ſhall Jacob ariſe, for he is ſmall*, and thoſe Caterpillers were ſwept away: The other Viſion was a contention by fire, for which he uſeth the ſame prayer, *By whom ſhall Jacob ariſe, for he is ſmall?* It ſeems contentions, yea,

Mr. *Tho Goodwin*, in a Sermon ſo c.lled.

Amos 1.2,3.

yea, fiery contentions may lay a State as low as Caterpillers, the Lord ſprinkle the blood of his ſon upon this fire, and quench it betime.

Doubtleſſe much love of imitation will be ſhewed to God, in recovering theſe two Intereſts abroad, and (if I might not be thought a deſigner) I wiſh it at home: Why ſhould not the faithfull be preſerved? For the love of God do it. I ſpeak not for my ſelf, for with *Simeon*, I could even deſire to *depart in peace*, now mine eyes have ſeen ſo much of the *Salvation of God*.

Nor do I bring any Petition from your Army, they never have, nor ever will be burdenſome to you by Petitions: but ſince you have truſted them with your own lives and eſtates, they are contented willingly to truſt you again with their liberties. It brings to minde that iſſue of a Combate, whereof *Livie* is the reporter, when the three *Horatii*, and the three *Curatii* had by the ſword decided the quarrel betwixt the *Romans* and their enemies, and only one *Horatius* ſurvived, who returning, met his ſiſter, the wife of one of the *Curatii*, and ſhe forgetting her ſelf to her brother in language, fell alſo by his hand: The Senate would condemn to death this *Horatius*, whoſe father by the Author ſpeaks to this purpoſe.

Huncine quem modo decoratum onantemque victoria in cedentem vidiſtis (Quirites) nunc ſub furca inter verbera & cruciatus videre poteſtis, I lictor, obnube caput liberatoris hujus urbis calliga manus qua paulo ante armatæ imperium populo Romano pepererunt, &c. Can any man binde thoſe hands, which lately armed, procured the liberty and ſafety of the Kingdom? This I muſt take boldneſſe to ſay, that if this or the next Age ſhall bury thoſe faithfull ones, it muſt be either here among the Trophees, taken from their enemies, or abroad in the country among the ſepulchres of Cavaliers, and ſo they will live when ever they die. But I have held you here too long, and I refer this head to that intereſt of *England*: That which concerns the rewarding proud doers, as the Lord hath gone before you, follow after in his name, for truly I fear not all the contentions among us, but pride I fear, the Mother, Midwife, Nurſe of all contention. I hear much of differences, opi-

nions,

nions, ſects, hereſies, and truly I think they would be leſſe, if we did not think them ſo many: One errour, and but one, our Saviour gives caution about, and lately I have thought much upon: He ſayes, *Beware of the leaven of the Phariſees*, and if we knew what that leaven were, it would help us in theſe fears. This I ſuggeſt therefore, Leaven hath three properties. 1. It ſowres. 2. It tuffens, or hardens. 3. It ſwels the lump. Therefore that opinion which ſowres mens ſpirits againſt their brethren, and it may be againſt Authority, that ſwels them, and prides them, that hardens them, and makes tough, and not eaſily intreated, beware of that opinion, as of the leaven of the Phariſees. Errors in us, are like corn, in the ſowing of it; if it lie above ground, it may be gathered up again, but if plowed in and harrowed, lie under the clod, there is little hope. Whileſt Errors lie in the underſtanding, Scripture, reaſon, argument, time, ſweetneſſe and tenderneſſe may do much to the cure: the danger is, when they lie under the will, when we ſhall ſay, we will have what we will, or all ſhall crack; with *Sampſon*, pull down the two great poſts, that others may periſh, though we periſh with them. Beware of this leaven of the Phariſees: You ſhall ever find pride the fomenter of differences, I beſeech you therefore reward the proud doer, and ſpare not. But thoſe Opinions that find a ſoule in a lowly frame, and after received, keep the ſoule ſo, and carry it to Chriſt, they need not trouble State nor Church. I long ſince learned, if we could cure imagination, we might ſoon cure tribulation. But I proceed.

2. It will be love to the Lord, if we love him in his diſpenſations when they have their viciſſitudes; to love him ſmiling, and love him frowning too; to love him, ſitting upon his knee, and love him under his laſh too: to maintain that,

Compoſiti jus, faſq; animi ſanctoſq; receſſus
Mentis ——— ——

To be *mediis tranquillus in undis*; to ſay, the Lord doth well what ever he doth: *I will love thee though thou kill me*, and *truſt in thee* (cries *Iob.*) This looks like love, otherwiſe your miſtakes will be many, about the creature, and the Creator.

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You are now come upon a new triall, the Lord outwraſtle the temptation for you: You may think now the danger little, I pray remember *Siſera*, he took a nap after his lordly diſh, and a womans hand nailed his head to the ground. *David* thought it no danger to take a nap in an afternoon, but there he ſplit his ſoule, and hardly made up again. You may think it looks now like the afternoon of the day to you, and as if your work were towards an end: miſtake not, I believe you have ſeen moſt of the miracles, but are not yet over the red ſea; or if you were over, yet love the Lord in this diſpenſation, leſt you be brought to tack about two and forty times in the wilderneſſe.

It argues much feebleneſſe of ſpirit, to change our affections upon changes of Providence, he never loved well, nay hardly at all, that can love no better: yea, this you ſhall finde moſt true, that all backſlidings from God, ſpring from the change of our opinions concerning God, and theſe we do often from the varieties of his dealings with us, as if he were a better God one year than the other, and this is often our folly, who can eaſilier look upon the bands and outſides of things, than their inſides: Becauſe he was a Carpenters ſon, therefore a ſtumbling block to the Jews, they could ſee no further. The glitter and glory of a painted world hath made blinde the eyes of many: Nor is it a ſmall miſtake among men, when they keep their thoughts upon preſent things, with neglect of future, hence the Pſalmiſt concludes the 107. Pſalme, *Who ſo is wiſe, and will obſerve theſe things, even they ſhall underſtand the loving kindneſſe of the Lord*: Now the inſide of all was loving kindneſſe, and the iſſue of all will be loving kindneſſe to the Saints. It concerns you therefore to look to your love in ſtorm, and calm, in war, in peace; to love the Lord then, is to love him in all changes. Pſal. 107. ult.

3. It appears you love him, when you are promoting his ends, and aymes: thus wives love, thus faithfull ſervants love, who ſtand not in ſhops to ſell Apprentices, but their Maſters wares, not advance themſelves, but him they ſerve. That humble loving *John Baptiſt*, *I muſt decreaſe, but he muſt increaſe*, and willing he was Chriſt ſhould have all; and that love diſ-

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covers it ſelf much when you are ready to live in his will, not your own, that he may have not only meat dreſt, but as he pleaſeth; ſuch Worſhip as he likes, ſuch Governments as he takes pleaſure in: yea, when you will be reaching your duty through the fire, even to become fooles, that you may be wiſe in his account: If the Lord be a gainer, what if all the world be loſers? theſe are my daily ſighs to heaven for you all, that hee may be lifted up, who hath held up your heads above the water; that you may hear that *Euge* at your great accompt, *Come you bleſſed and faithfull ſervants, enter into your Maſters joy.* And if you ask me what I conceive the Lords great deſign is in theſe dayes, that you may attend it? I Anſwer. Doubtleſſe it is to pull down all the glory of the world, that his Son may be advanced. He is now preaching, *All fleſh is graſſe*; you are certainly upon the edge of the fulfilling very great and glorious propheſies: You ſee the heathen rage, and the people imagine a vain thing. *The Kings of the Earth are in Counſell, Be wiſe therefore O ye Judges, kiſſe the Son leſt he be angry, and you periſh in the mid way.* The Lords deſign is the downfall of Antichriſt, love him in promoting this end; and eſpecially let me call for help hereunto from my Reverend and learned Brethren here preſent, ah Brethren, ſhew your love in this work: Be not offended if I leave this caution with you, and let this charity begin at home amongſt us, for ever beware of a ſpirit of domination, truly it is a ſpirit of Antichriſt, and it was the firſt great quarrell the firſt 300 years after Chriſt. When *Conſtantine* had been bountifull to the Church at *Rome*, and after was as noble to that of *Bizantium* (now *Conſtantinople*) a quarrel grew among the two Paſtors of theſe Churches, who ſhould be called *Papa*, which introduced the proverb, Religion begot wealth, and the mother devoured the daughter. Remember our old complaints againſt Prelates, and how we have filled Parliament eares with our out-cries. Let this be often with you (my dear Brethren) that in all the cracks, flaws, and ruines of Sates, ſome prieſtly thing or other hath had the principall hand, minde it in a paſſage or two, good *Jerem*, paſt through all guards, till he came to *Puſhur* the Prieſt: the Nobility, Gentry, and others were eaſily intreated: Chriſt breaks

Ier. 20. 1.

breaks upon the Scribes and Pharisees mainly: It is considerable that *Hosea* saith, *Hear O ye Priests, hearken O ye People, give ear O house of the King, for ye have been a snare, &c.* the poor people are betwixt the Priest, and the house of the King, but it is to be noted that the Priests are in the first place. It lies much upon you to shew your love to the Lord in promoting his great ends. Hos. 5.1.

4. This love would be let out to his Saints, of which you have lately heard so much, that I shall say but little; lesse then this I cannot say, No man can love the Father, and destroy his children, truly I cannot say too much for them, because they have done so much for you. I pray grieve them not, it may be you may grieve the Spirit of God in them, do not make them sad, whom the Lord would not have made sad, be not angry with your deliverance, because of the good hand the Lord hath made use of: Why should *Ezra* be angry with *Zerubbabel* for beginning the work? Or *Zerubbabel* with *Nehemiah* for ending it? You know how well it will be taken in heaven, that you use the heirs of that country well upon earth, yea, you shall do well to love them impartially; It is the triall many of the world are put to (which they mind not) how they will demean themselves towards poor Saints; And let it not be forgotten, that it will be the word of triall at the great day, *In that you did it not* (sayes Christ) *to one of these little ones, you did it not to me.* The Saints may do you much good, they can do you no harm: I am confident, their interest in heaven which they have made use of for this nation, hath been a strong ingredient to your preservation: and this is your glory, and may be your establishment, That this Land is sown with such seed, which I believe Popery, Prelacy, and what else is not of God, doth come too late to root up. You remember that great Emperour, who profest he would rather be a Member of a Church of Saints, then the Head of the Empire. It is taken notice of, that you have laid this to heart, and the Saints blesse you, and carry you, and your counsels to heaven with them daily. In all the loud cries now about differences, this toucheth my heart, that some men can trample a poor Saint to the dust, and into the grave (if they might) for a Piccadilio, a

little diſtance in an opinion; and an open, prophane, beaſtly, helliſh drunkard, a black-mouthed ſwearer, an enemy to any thing that is good can live quietly, and unmoleſted.

5. And above all, this love is clothed with all its glory, when we ſhall love him in his Son, and greater honour you cannot do him, then to love him in Chriſt, *in whom he hath laid up all fulneſſe*, the character and image of all his grace and glory. But what he is, and how lovely, what want you have of him, what worth is in him, and which is the way to pleaſe him, is conſtantly ſuggeſted unto you almoſt from every Pulpit, the myſterie of Chriſt now diſcovering it ſelf. *He is the chiefeſt of ten thouſand*, his mouth is moſt ſweet, yea, he is all lovelineſſe. He is your peace, the Prince of peace, the great Peace-maker, if you deſire peace, war muſt continue, he hath an Iron Mace: and the Nations will be delivered up unto him, a ſtone cut out of the Mountains ſhall fall upon the greateſt Governours in the world,

Coloſ. 1. 19.

Pſal. 2.

Dan. 2.

O love the Lord in his Son.

6. It concerns us this day that our love appear in our praiſes, and though we have had ſo many Victories and Mercies, that we have even wanted time for our ſolemn acknowledgements, and kindneſſes have come tumbling in like war, one following the other, that

Finis unius boni gradus eſt futuri.

Yet we have wanted skill to manifeſt our love to God in his praiſes, of which you hear much by *David*, who ſometimes ſeems to forget himſelf in this point, he will like a bird, having got a note, record it over and over. *Pſal.* 136. *For his mercy endureth for ever, His mercy endureth for ever.* I ſhall take leave to commend to you that he hath in another place. *Praiſe waiteth for thee ſilently in Sion*, though your Tranſlation want the Adverb that gives the Emphaſis: There is a threefold ſilence in this waiting upon Gods praiſes: As, 1. There is a ſilence of expectation, when the ſoul waits when to expreſſe his praiſes, and therefore keeps a private Catalogue of his faithfulneſſe, and truth. 2. A ſilence of admiration, when the heart is even raviſhed

Pſal. 65. 1.

raviſhed to wonder, and ſits down ſilently, wondering over every mercy, and all his loves. 3. A ſilence of approbation, when others ſhall ſet forth his praiſes, we approve, and allow, and can ſay *Amen*, and this is the work at *Sion*, about his praiſes: in the laſt Pſalm there are but ſix Verſes, yet twelve *Hallelujahs*. *O love him in his praiſes*, praiſe him for heaven, earth, praiſe him for all your laſhes, for you could not want a twig of the rod, praiſe him for his power, goodneſſe, love, tenderneſſe, pitty, praiſe him that you are on this ſide the grave and hell, yea above all, for his own boſome, for his deareſt Son, who hath hung about our necks often, and wept many a compaſſionate tear upon our cheeks, not yet wiped off. Let us all take up that of the Prophet, *My heart is inditing ſome good matter*, the word there is the ſame with the bubling of the oyl in the frying Pan at the Sacrifice: Every heart ſhould now be bubling up ſomething, every one ſhould be thinking of ſetting up ſome monument, *Jacob* promiſeth the building of a *Bethel*, a houſe of God, if he might ſpeed well in his journey: What if you Noble Lords ſhould write upon your door,

The Lord will honour them that honour him.

If you Worthies of the other houſe, upon your door,

Salus populi ſuprema lex.

And you, the Governours of this City,

Ieruſalem is a City compact, &c. Your union amongſt your ſelves will turn much to Gods praiſe.

And I wiſh this were written upon the doores of the Aſſembly,

If any man liſt to be contentious, we have no ſuch cuſtome among us, nor the Churches of Chriſt.

I leave theſe but as intimations, or ſuggeſtions to your wiſdomes, leſt the day and work we are about do evaporate, and come to nothing. I wiſh your children, and ſo ages to come may be taught his praiſes, ſince you ſo abound in matter, I pray convey it to after ages, that they may love the God of their Fathers: Tell your little ones this night the ſtory of 45. the towns taken, the fields fought, tell them of neer 30000 priſoners taken this laſt year, 500 piece of Ordnance, tell them of the little loſſe on our ſide, be ſure to let them know it was for

the

the liberty of the *Engliſh* Subjects you fought, charge them to preſerve the liberties that coſt you ſo dear, but eſpecially the liberties purchaſed by the blood of Chriſt, and above all, let them know that the God of heaven is the God of *England*, and hath done all, but his name, and his Sons name, who can
Job 30. tell us? I wiſh we knew God better, that we might love him more. Oh love the Lord in his praiſes, and praiſe him for his love. *In amore divino hic ſolus ineſt modus, ut ſit ſine mod.*

I dare not adde more, time is ſo exceedingly exceeded.

You are (I underſtand) by the City invited to a feaſt, which I confeſſe is one piece of this ſolemnity: But what feaſt ſhall we call it? Shall it be a feaſt of Tabernacles? truly we might have lived in Tents and Booths, or by ſome hedges ſides all our dayes had Tyranny and Popery gained the travell of their ſouls, and deſire of their hearts, you might have been ſitting by ſome rocks ſides in the Wilderneſſe, looking ſadly back upon poor *England*, or by the river *Ahava*, in the Captivity with *Ezra*. If you like not to call it a feaſt of Tabernacles, will you let it go under the name of a Marriage-feaſt, it ſeems to look like that: I remember the Eſpouſals of the Parliament and this City, when ye wore your Proteſtations upon your Pikes, reſolving to live and die with the Parliament: I hope you will be as good as your words; you are upon the cloſe of your work, and now you have many cauſes of further union, who have mourned together, and now are rejoycing together upon unparallel'd grounds: Call it then a feaſt of love, my Text calls for nothing but love, and I wiſh that may be the iſſue, and product of the work, and truly for that end, I would willingly come from the place where I ſtand to beg it upon the bare knee; and when I ſpeak of love betwixt Parliament and City, I do not exclude my Reverend Brethren, only I am afraid of a third State, becauſe we have paid already very dear for Clergicall intereſts.

And now I think of this further union betwixt you, I remember when the Lord cloſeth with his people in *Hoſea*, He will
Hoſ. 2. take away the names of *Loammi*, and *Loruamah*; There are two names in this Kingdom, I wiſh they were taken away alſo, or whatever might hinder your nearneſſe.

You

You worthies of the City, look well upon the Parliament, and tell me if they be not lovely; how could you have been preserved from Anarchy without them, where would you have centered had this Basis of the Kingdome been destroyed? If the foundations be pluckt up, what shall the righteous do? The best now in *England* could not have lived without a Parliament and the worst but a little time: I must professe an Anti-Parliamentary spirit (especially in this conjuncture) to bee the designer of his own ruine and posterity, to be the introducer of certain misery to the present age. I look upon it as the fruits of much malice, or much ignorance, and the brat of those mens brains that never lived beyond the view of the smoke of their own Chimnies, that measure States and Kingdomes with their interests, by their private shop-wands; and if they be prest, or priested into it by any of my coat (which is Satans old method) it will argue the more feebleness, and prove more dangerous. Remember (friends) to beat Religion with Religion, is a subtlety as old as Jesuitisme, and older. Remember the dead and the living; You have had their *Hambdens*, *Pims*, *Strondes*, who if now living, would have called this day the Suburbs of their happinesse, and you had the blood of some nobles too, that zealous *Brooke*, and others; and these are here this day to joy with you, that have mourned with you, who have been your watch day and night: You know how vain it will be to war abroad, *Nisi sit consilium domi*, you are now reaping the most glorious fruits of their labours and paines; if you have any thing justly to object against them, all you can say is, they are men, yet such men as may not he called to a slight account for their actions, but in many cases the waies of State may run so deep, that we can help only with this,

Levius fit patientia,
Quicquid corrigere est nefas.

To be weary of a Parliament now, were to conquer our selves into a new slavery, it were to proclaim to the world we are mercy sick, victory-sick, and liberty-sick, the Lord prevent that portentous mischiefe. *Yet God is good to Israel*, Let me hope he will not be worse then he hath been. Nobles

Nobles and Gentlemen, look upon the City, theſe are they that ſtrengthened you with the ſinews of your war, you have not come unto them for any thing, and returned empty, You may remember the 100000. li. the 50000. li. the greater, the leſſer ſummes for *England*, *Scotland*, and *Ireland*; and I may not forget that 80000. li. that oyled the wheeles of this laſt Army in their firſt going out. The Lord of Hoſts requite it to them that offered ſo willingly. I adde, you have not only had theſe helps, but their ſervants, yea their children out of their boſomes, who now are found the Officers generally in this army. But I might call in much of this again, and ſay the Parliament have had their labour for themſelves, and the City for themſelves, and one for the other, and all for the Lord, and this, and other Nations. Only I call for love this day, I would deſire ſtrength in your union. The Spirit ſayes two are better then one, and gives reaſons from cold, or fals: but adds, a threefold cord is not eaſily broken, of which I conceive thus: If two he well agreed, Jeſus Chriſt will make a third, and then tell me who ſhall break that cord? it will be ſtronger then all the Covenants the ſons of men can make, either nationall, or otherwiſe. I am herein the bolder, becauſe the curled world neerer hand, and further off are projecting a breach here, and ſome men within this City wals are ridden up & down by Jeſuites to perfect this work, & feel not their burden. Would you go again to Egypt? ſhal we give away our Bibles to Papiſts, and our liberties to Locuſts and Caterpillars? Shall we deliver up the towns we have taken to them that are ſubtle to deſtroy? Have we not heard of murthers & rapines enough? Mind what *Abner* ſaid to *Ioab*, Hath not the ſword devoured enough, will not the end be bitterneſſe? Let us have but love at *Weſtminſter* and *London*, and we ſhall crown the day, and derive ſomething from this day to the childe unborne, to give it matter of rejoycing.

If you ſhall object, the work is not done, we are now upon a Cryſis. I anſwer, Your temptation is new, this was the time of the year when Princes were wont to go forth to war, but now it proves a time wherein they ſue for peace: Bleſſed change! and the truth is, the Sun may ſooner get off your Cloke

Cloke now, then the Storm could before; the fawning world may do that, the frowning never could. I shall commend unto you two or three Scriptures: The first, the words after my text, *Be of good courage, and he shall strengthen your heart, all ye that hope in the Lord.*

The second shall be, *Eccles.* 10. 4. *If the spirit of the Ruler rise up against thee, keep thy place.* Learn for ever to make good your experiences, and let it blow high or low, keep your places. I humbly beseech you (noble Speakers of both Houses) keep your places, as hitherto you have done: Be not ashamed of that seasonable & wise Answer once made at that exigent, You have neither eys to see, nor tongues to speak, but by order from the house in such cases. I desire my L. Mayor & his brethren to keep their places, and not to be dub'd out of them, nor courted from your comforts and safety, remember what we all fought for, prayed for, adventured all for, let not all be lost in the kisse of a Royall hand, nor suffer your eyes to be put out with Court-glitter and glory: And I humbly beseech your Lordships, not to lead us the way to that mischiefe, for us Ministers, truly we may be apt to catch at the old bait, the Lord help us to keep our places also: It would grieve your souls to be Court-scoffed after all. Let me leave with you what *Tacitus* sayes of *Cæsar.*

Quotiescunque e curia egrederetur, in hæc verba prorupisse fertur, O homines ad servitutem paratos? Etiam illum qui publicam libertatem nollet tam fœde servientium patientiam tædebat.

Therefore every man keep his place, and in so doing another objection is answered: But our old laws and priviledges may again be struck at, read the 8 v. of *Eccles.* 10. *Who so breaketh a hedge, a Serpent shall bite him,* an old hedge, are old good laws, and those that will break them, shall finde a Serpent, you can apply, He that removeth stones, shall be hurt therewith. And though it should be that *Shimei* might escape for a time with his confinement, yet in the next generation he will break his Covenant, his neck, and all, and thus I think of many that have railed against heaven and earth, who will be found out by di-

vine juſtice, when your hand cannot reach them. To cloſe up my thoughts in this, you have hitherto lived upon daily providence, as you do upon your daily bread, and by providence I believe you are brought beyond your own firſt imaginations, and I know the wiſeſt man here cannot tell what will be next, though in order of cauſes he may ſay this or that ſhould be, for who can tell what is in the womb of a day, or what it will bring forth unto us: This is certain, when theres darkneſſe in Counſels, in promiſes, the Lord is pleaſed to diſſipate clouds, and diſperſe miſts by providence; you ſhall not need to fear relying upon that Provident hand which hath left you with ſo many glorious experiences. Only theſe cautions I muſt commend to your wiſdomes. 1. That providence be not ſlighted and beſtow that upon Fortune and Chance, which is handed to you by Providence.

——— Sed nos
Te fatimur (Fortuna) Deam cœloq; locamus.

2. That you withſtand not providence, but accept and improve the offers of mercy. 3. That you outrun not providence, but be contented to want what the Lord is not willing to give, not to over haſten your deliverance, for it can never come ſeaſonably, being wrought by friend or foe, unleſſe the God of your mercies have a hand in it, and truly he that cannot freely truſt God in his way upon what you have received already, is not fit to receive more: How good it is to live in his boſome, and upon his hand, who knows how to take meaſure of your wants, and ſupply your needs, and that out of an inexhauſt fulneſſe? Laſtly, ſince feaſts are ſeldome without beggars, give me leave to be the firſt: and if we had not been over-bold in detaining you already, I ſhould have been large, even from my ſoul to beg help from this moſt honourable Aſſembly in foure particulars.

1. I beg for Soules.
2. For Bodies.
3. Eſtates.
4. Names.

1. And

1. And for the first, I present you here the tears and cries of many thousands, in the countries we have conquered, who poor souls cry like prisoners at the Grate, Bread, bread; for the Lords sake bread: all you that passe by take pitty, pitty of us, we have fived upon husks time out of minde. Men, brethren, and fathers whilest we are disputing here, they are perishing there, and going to hell by droves. If I know any thing, what you have gotten by the sword must be maintained by the word, I say the [illegible]y which English Christians are made; In other countries discipline makes them so, drive them into a Church together, and then dub them Christians; you will find too much of this abroad, and hence it comes to passe that most of their Religion lies in Polemicks, which is the trade we are likely to drive, if God prevent not. I need not tell this Assembly, that every where the greater party is the Orthodoxall, and the lesser the Heretick; so once the *Arrians* afflicted the sound Christians, and they increasing, requited it again to the *Arrians*. It was once my lot to be a Member of that famous, ancient, glorious work of buying in Impropriations, by which work 40 or 50 preachers were maintained in the dark parts of this Kingdom: Divers Knights and Gentlemen in the Country contributed to this work and I hope they have not lost that spirit: I wish exceeding well to preaching above many things in this world, and wish my brethren were not under these Tithing temptations, but that the State had itinerant preachers in all parts of the Kingdom, by which you may reach most of the good ends for this State designed by you: Let poore people first know there is a God, and then teach them the way of Worship. The Prophet sayes, When the husbandman hath plowed, harrowed, and broken the clods, then sow your timely seed, when the face of the earth is made plain. Indeed I think our work lies much among clods, I wish the face of the earth were eavened. I fear, whilest we are striving for an Eldership clothed with authority, we shall want five thousand Ministers to preach; that if you get an Eldership in *London*, and think you have done much, you have neither Minister nor Elder to be had in half the Kingdom, and so you do nothing, a true Eldership is rather wished for than gotten. I know not

why the Parliament may not try and examine men, and ſend them out to preach, and take cognizance of the ſucceſſe; I wiſh that Committee for plundered Miniſters to caſt in their help. I once read a ſtory of a Chairman, ſetting forth a Century of baſe Prieſts. I wonder what is become of the ſecond, third, and fourth Century: I wiſh (under the abuſe of the Covenant) they be not crept into their old dens for miſchief. If you ſhall preſerve the Goſpel, the [illegible] will preſerve you. It would not be amiſſe even in this [illegible] and other places, to turn two or three Meetings to one, and ſo there might be room in publick for thoſe that are forced into corners, and ſo ſuffer under the name of Schiſmaticks. If this great work were attended abroad, we ſhould not need to be quarrelling at home. I am not ſo fully acquainted with the uſe this great Councell hath for my brethrens advice: but ſurely I know, the people are deſperately ignorant & prophane abroad: and from prophane Prieſts and ignorant people, you know the other party have fomented this war, and may begin it again, if the Word prevent not the Sword.

Secondly, I have ſomething to beg for the bodies of men: you have had ſtrong cries from widowes and fatherleſſe children, whoſe husbands and fathers have ſpent their heart blood in this ſervice; you have many maimed men, which puts me in minde of an expedient for them, if improved: I mean that famous royall Foundation of the Charter-houſe, [illegible] Hoſpital, they ſay worth 5 or 6000*l. per annum* [illegible] humbly beſeech your Lordſhips not to be offended if I put you in minde of the intentions of the Donor. It is pitty that ſo gallant a work ſhould prove a neſt of unclean Birds: me thinks it was built for this time, and God may be much honoured, by turning the givers intentions into the right channell, many faithfull ſouls will bleſſe your care and tenderneſſe.

The ſtreets alſo are ſwarming with poor, which I refer to the Senators of this City, that is glorious many wayes, why ſhould it be ſo beggarly in the matter of beggars? I leave to your wiſdome *De modo*. Yet let not my requeſt dye. I have lived in a country, where in ſeven years I never ſaw beggar, nor heard an oath, nor lookt upon a drunkard:

why

why should there be beggars in your Israel where there is so much work to do? and if this designe were well minded and managed in the City, there would be little place left for such Excentrick motions.

The third boon I beg is for mens estates, Justice exalteth a Nation, but sin is a shame to any people. I would beseech all sorts whom it concernes to speed justice: it were better for a man to dye once then often: You reverend Fathers of the Law put in some help here; can there not yet be found a shorter way to further justice; must that badge of conquests still lye upon us, the Lawes I mean, in French? Can there not an expedient be found out in plain English, whereby every one may soon come to his own? Must such numbers of the most Heroick spirits be spending their brave heats and heighes in *Westminster-hall*? was it not a project to lo-gown our gentile English, for feare they might be looking abroad to see how their interests lye? may there not be two or three [illegible] in every Parish, without whose labour and leave none should implead another? I crave pardon. There is one evill I have seen under the Sun, a poor man kept in prison for debt, whereby his spirit is debaucht, and he utterly disabled to pay: It is not so abroad. Let those that lent you freely in this war, and suffer now, be first thought on. I know many have adventured more then all for you, your promise made good for the sale of Delinquents lands will do it.

Fourthly and lastly I beg some thing for mens names; and though I know no publick person but ought to carry a spare Handkerchief to wipe off dirt, yet certainly blasting mens names in print, is not the way to clear a cause in dispute. Yet I have learnt this of my noble Generall, Let us look to our duty, and the Lord will care for our reproaches; but I leave it to your wisdomes. I need not to tell you, you have Heralds of Arms to keep up mens names that have done worthily, though that spirit breathe not in this army. But I shall shut up all with these Scriptures.

Phil.

Phil. 2. 1, 2, 3.

If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any compassion and mercy.

Fulfill my joy, that ye be like minded, having the same love, being of one accord, and one judgement.

That nothing be done by contention or vain-glory, &c.

Phil. 4. 8.

Furthermore (brethren) whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are worthy love, whatsoever things are of good report, if there be any vertue, or if there be any praise, think of these things.

These things do, and the God of peace shall be with you, *Amen.*

FINIS.

Die *Veneris* 3°. *April.* 1646.

ORdered by the Commons assembled in Parliament, that Thanks be given to Mr. *Caryll*, and Mr. *Peters*, for the great pains they took in the Sermons they preached yesterday before the Lords and Commons, and City of *London*, at *Christ-Church* in *London*, at the intreaty of both Houses, being a day set apart for a publike Thanksgiving to God for the great Successes it pleased him to give the Army under the Command of Sir *Thomas Fairfax* Knight, Generall; And that they be desired to Print their Sermons, And it is Ordered, That none shall presume to Print their Sermons, without License under their hands-writing, And that Sir *Arthur Haslerigge*, and Master *Prideaux* do give them Thanks, and desire them to Print their Sermons accordingly.

H. Elsynge Cler. Parl. Dom. Com.

I appoint *Giles Calvert* to Print my Sermon.
Hugh Peters.

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